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without measure; divest him, at the same time, of content of mind, and, with all his other advantages, you render him unhappy: he is his own tormentor, and becomes insensible to all his acquisitions. Let us invert the argument. Strip a man of every thing, but make him content with his lot, and you will bestow on him the most inestimable blessing; he is happy in himself, because he possesses in his bosom the source of comfort and felicity. Whatever, then, contributes most to this disposition, is what produces real and lasting enjoyments. Religion alone can lay claim to this privilege; but science is subservient to religion. When properly applied, the former is the most powerful auxiliary of the latter. Whoever, therefore, tells us, that the improvement of just taste, does not promote our happiness *must raise us above the impressions of our nature*, or candidly acknowledge his folly. Perhaps this way of treating the question may appear strange to some; to me, however, it seems, that any person who considers the matter in its proper light, and to its full extent, will allow, that a discussion of this kind is necessary. Having given you my opinion on what I call a just taste, I would willingly give you my thoughts on what is called the fine taste, &c.; but the limits of this letter do not permit me to do so. I must, therefore, conclude, with a promise to return to the subject in a future number of the Magazine.

Yours, &c.

FILIUS HIBERNIÆ.

Waterford, October 1, 1812.

For the Belfast Monthly Magazine.

IN Francis's Horace, Lib. 1, Od. 26, on the tenth line is the fol-

lowing note. The Lesbian lyre is the lyric poetry of Alcæus and Sappho,—

Ἡμεῖς αὖτις πρῶν

Καὶ τὴν λυρὴν ἀπαυάιν.

“Again the lovesome lyre I strung.”

Having quoted thus from Anacreon a passage to parallel *fidibus novis* in the Latin poet, he thus says, “However this changing the strings of the lyre seems rather a poetical, metaphorical expression for the change of the subject.”

It is not at all improbable, but that both Anacreon and Horace may have spoken metaphorically; that is, they may have intended to say merely, that they had changed, or designed to change, the measures of their poetry: but they might also have meant, that they actually changed the strings of the lyre, or taken a new lyre: and this expression, literally taken, would have implied the purport of the metaphorical expression.

Francis appears to have thought, that this changing of the strings was *solely metaphorical*; but on this it might be observed, that the metaphorical meaning implies also the literal, from which the transfer has been made: but not to dwell on that, a bare inspection of the figures of the ancient lyre proves, that a change both of lyre and of strings was indispensable on a change of strain.

There are but two modes, in which stringed instruments can be constructed so as to produce an extensive range of sound, and variety of expression. The one is, when the strings are of equal length, but so constructed as to admit of shifts, as the guitar, violin, &c. The other, when the strings are of unequal length, when shifting is consequent-

ly unnecessary : this is the case with the Irish harp.

Now neither the *φορμιγ* nor the *κίθαρα* admitted of these advantages. In them, the strings are all of one length ; and do not admit of shifting. Consequently, when the strings necessary for a solemn tune were once adjusted, the instrument was incapable of giving forth the lighter airy sounds for the expression of joyous merriment, and vice versa. Hence *fides novi* (new strings) were indispensable. A mere inspection of the figures of the *phorminx* or *cithara* would make this plain.

OBA.

For the Belfast Monthly Magazine.

DR. Johnson, in his observations on the tragedy of Macbeth, has the following note on scene 6.

Malcolm.nothing in his life Became him like the leaving of it. He died As one, that had been studied in his death To throw away the dearest thing he *ow'd*, As 'twere a careless trifle.....

“ As the word *ow'd* affords here no sense, but such as is forced and unnatural, it cannot be doubted, that it was originally written *he owned*, a reading which needs neither defence nor explanation :” thus says the Doctor. On this I would remark, that in a little black letter legal treatise I have seen, entitled, “ The Doctor and Student,” the word *owe* is uniformly used, as we now use the word *own*. The treatise is apparently about Shakespear’s age : and hence his word *ow’d* needs neither defence nor explanation, nor, what is more, does it need alteration. We may observe also, that this word *owe* is provincially used among us for *own*, and to provincial use we shall frequently have occasion to recur for explanation of

many words in our ancient classic dramatists. Now it is well-known, that Dr. Johnson was ignorant of black letter lore. His mental powers were great, and his acquirements in *Greek and Latin* were extensive ; but beyond them he was “ but as other men.”

OBA.

For the Belfast Monthly Magazine.

DIALOGUE BETWEEN NED AND PAT, ON SIGNING THE PROTESTANT PETITION.

(Continued from No. 48, Page 35.)

NED. Dear Pat, I am happy in meeting you : and were it not for your attachment to that ignorant and superstitious part of the Community, I would feel pleasure in your improving company.

Pat. I entertained the pleasing hope that your mind was gradually expanding, and that your good sense enabled you to view your Catholic neighbours as beings of the same origin with yourself : and where is the community that is altogether pure and free from alloy. Many great men, in different ages, have believed in and defended the Catholic system ; men who adorned the most refined and flourishing societies in the world, and were ornaments to the country which gave them birth, for instance Ganganelli, Pope, Sir Thomas More, Fenelon, Bossuet, &c. ; and many more, both ancient and modern. Remember, also, that we have derived our being from the same All-creating hand, and are preserved in being by the same Providential care : and will all finally meet at the same judgment seat. Should it not then be our great desire to travel agreeably to that haven of happiness, “ where the wicked cease from troubling, and where the weary are at rest.”